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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

AN APOLOGY FOR OUR AUGUST NO. IN THE MIDDLE OF SEPTEMBER.

THE gentleman who was kind enough to take charge of getting out the July No. of the Journal, alluded to our temporary absence from the city, but promised our early return, and the timely issue of our August No. Return we did, *in time*, 'tis true, but so severely afflicted with an inflammation of the eyes, that we have been forced to neglect business of all kinds, not only the preparation of matter for the Journal, but the usual correspondence of the office. Hoping from day to day to improve, we have delayed the Journal until this late period, and now only call the present the *August* No. in order to complete the volume. We can, however, promise our readers, that our future numbers shall not depend upon the contingency of our precarious health, but if we are not able to attend to our duties, they shall be performed by *abler* hands.

PRACTICABILITY OF COLONIZATION.

"Official returns shew the number of emigrants, *cultivators or operatives*, to Algeria, during 1843, to be 18 or 19,000."

The above extract from a letter from Paris published in the National Intelligencer of the 1st August, instant, has a bearing upon the oft-doubted practicability of colonization. The emigration referred to takes place from France, where operatives and cultivators are as well off as in any other portion of Europe, where they can live in peace and comfort, and where all the avenues to wealth and station are open to an honourable ambition, to a country in Africa, newly conquered, where the climate is far more unhealthy for the emigrants from France, than the S. W. coast has ever proved to be for the emigrants from the United States, and where no husbandman is safe beyond the immediate neighbourhood of the Capital from the marauding forays of the unconquered and unconquerable inhabitants of the Desert—the fierce and vindictive Arabs. And yet, under these circumstances, there is a colonization going on in Africa, from France, voluntarily and self-sustained, equal to nearly one-third of the annual increase of the whole coloured population of the United States. We repeat here, for

the hundredth time, the idea, that where there is one motive to influence the European to emigrate, there are ten to induce the coloured man of the United States. It is true, that motives are of different operations upon different subjects:—but it would be a poor compliment to the coloured man to say, that he opposed emigration, because he had either less intellect or a weaker judgment than the Frenchman.

HAYTI AND LIBERIA.

In our last number, we noticed the intelligence from Hayti, shewing a state of confusion there that would, doubtless, be urged by the enemies of colonization, as affording evidence of the incapacity of the coloured race for self-government in a civilized and republican community. But admitting that there has been proof of this in *Hayti*, the facts, which, however, we do not know enough of to determine to our own satisfaction, the Americo-African colonies by no means furnish a parallel case. The only similarity is that the people of Liberia and Hayti are alike *coloured* people. The slaves of Hayti, at the time of the revolution which expelled their white masters, were illiterate and uninformed. As a body, the population, which suddenly found itself in possession of the island, were wholly inexperienced in all the modes of freedom, and the consequence was that they became at once subject to the control of Christophe, under a government that was in truth an absolute despotism. Nor was it better with Boyer, who, under the name of President, was little other than supreme Dictator. The Haytians found themselves free, without that preliminary training which is necessary to the enjoyment of freedom. With the colonies on the coast of Africa it has been far different. Let us take for example the Maryland colony at Cape Palmas. It was founded by a handful of men, every one of whom, however ignorant of letters or deficient in general information and intelligence, had been brought up in the midst of republican institutions. They had, whether freemen or emancipated slaves, become as familiar with the whole system of popular elections as the whites themselves among whom they had been living. They had seen, over and again, the elections for sheriffs and representatives; and were acquainted with the duties of the parties chosen by the people. They were equally informed in regard to militia trainings and their purposes. They had been loungers about the courts, open as these always were, until they had obtained a general notion of their purposes and forms; and the homely judicature of the justices of the peace had grown to be understood and appreciated by them. It is true that their knowledge on these subjects was crude, and far from accurate in regard to any of them. Still it was sufficient to enable them when they were left to shift for themselves, to fall readily into the usages of the free country they had left; especially when they were, at first, under the control of white agents of character and intelligence, whose especial charge it was to initiate them in the performance of the duties involved in their new relations. This was all the more readily done because the numbers of the founders of the colony were small. At the end of the first year, therefore,

when the colony was reinforced by a very limited accession of emigrants, the new comers found a community already exercising, with good discretion, the functions of political self-government; and they fell of course into the habits already established; and all the more easily, because they were the habits of the country which they had left, which they had, during all their lives, been accustomed to witness, with more or less understanding of their character and object. With each succeeding expedition, the certainty of order among the new comers was strengthened, because the members of those already established and trained to the laws was steadily increasing; and at last, when the State Society withdrew its white agents and placed a coloured governor at the head of affairs at the colony, it was with the conviction that order and intelligence prevailed among the old settlers to such a degree, as to make it inevitable that all future emigrants would become absorbed into the well regulated republican community, which had thus been gradually brought into existence. The lovers of order, the intelligent lovers of republican institutions, had grown to be the great majority of the people, and each succeeding accession of emigrants became broken into the harness, to use a familiar illustration, as a young horse is broken into his future labour by making him, at once, one of a well trained team. It is to this state of things that the prosperity of the Americo-African colonies is to be attributed; and it is this state of things which constitutes the wide difference between the condition of their citizens and that of the people of Hayti.

(For the Colonization Journal.)

TO THE FRIENDS OF THE COLOURED PEOPLE IN THE EASTERN STATES.

In the last number of this Journal I expressed my regret that you had adopted the opinion of our mental inability: the consequence has been disastrous to us. It is doubly injurious, for it induces you to withhold your aid, and has to a great extent paralyzed our friends in the slave States; their efforts have been weakened by the denunciations of the Eastern prints against them, in which the thoughtless amongst ourselves have joined. Thus we are thrown on your aid, and the only aid we have received is denouncing the iniquity of slavery. The evil is admitted—the object is the remedy. To such of us as have been in a position to view the whole ground, it appears evident that colonization, as far as it can be extended, is the best that is practicable in the present state of things. Colonization admits of, and in fact invites any additional efforts in our favour. Some things that cannot be overcome, may be eluded; prejudice against us seems invincible, but by colonization we escape its effects. Before this plan was devised by the wisdom and benevolence of our friends, we were viewed as individuals, as families, or at most as a tribe; but the founders of colonization considered us as a people, and formed the sublime design of making us a nation. They are destined to be enrolled among the benefactors of mankind, though the memory of Finley, Caldwell, Harper, Key, Ayres and Ashmun may not be emblazoned by statues of bronze or marble, their names will be perpetuated by monuments of living men.

Lott Carey.

(From the African Repository.)

We have the pleasure of laying before our readers the able report of the New York Colonization Society. They cannot fail to perceive in it sound judgment, forcible reasoning and unanswerable argument. It is written in Dr. Carroll's most felicitous style and with his usual point and pungency. We need not therefore ask for it a perusal by the friends of colonization. They will find in it a rich treat for both intellect and heart. But we will ask them when they have read it to hand it to their friends and ask them to read —and to give it a general circulation.

REPORT.

In presenting to the Society this their Annual Report, the Board of Managers regard it as alike their duty and their privilege to acknowledge with profound gratitude the fostering care of God, and to recognize his benignant hand in the blessings which the officers and members of the Society have enjoyed during the past year. No accents of sorrow over the decease of any of our officers need mingle in the joyous sounds of congratulation with which we hail the Society and its friends on the recurrence of this twelfth anniversary. True, the past year has not been characterized by the extended, permanent, energetic, and efficient exertions which the exigencies of the Society demanded. This resulted mainly from the want of a Corresponding Secretary and General Agent; that office having been vacant the greater part of the year. This Society, in common with other benevolent associations for the spread of the Gospel and the furtherance of human happiness, has felt that disastrous curtailment of charitable contributions, resulting from the unexampled pecuniary perplexities of this country for some time past. But we believe that the past year has been strikingly characterized by returning confidence, and rekindling hopes in respect to the great scheme of African colonization. The friends of this scheme have had their faith and patience tried. A spirit of fierce and uncompromising hostility has persecuted this blessed cause through a course of years, and employed against it with untiring zeal, every weapon which the subtlety and ingenuity of opponents could invent. This has led many Christian minds to a re-examination of the whole enterprise of African colonization—to inquire into its origin, ascertain its genius, and examine its results, as far as its progress has developed them; and the consequence has been, a re-established confidence in it and renovated hopes of its ultimate success and triumph. Notwithstanding all the opprobrium so gratuitously thrown upon it, the friends of this cause can find ground of confidence in the stability and success of the colonization enterprise from the very spirit in which it originated. It was not prejudice against colour—it was not the desire that slaves might be held more securely, by the removal of the free blacks from amongst them; nor that the price of those in bondage might be enhanced by the emancipation of some of their number. It was not for political or commercial purposes. These were not the motives; this was not the spirit in which the enterprise of African colonization originated. The first great conception of this scheme was formed by the benevolent, devout Dr. Finley; and no one can contemplate the workings of his holy mind, when originating this plan, without a subduing, an almost sublime impression of the purity of his motives, of the exalted sympathies, and the lofty and expansive philanthropy that swayed him. He yearned in Christ-like compassion over the hapless coloured man, and groaned and travailed for his social, political, and religious redemption. The fire that burned in his own bosom soon caught and kindled in others, and he drew to his aid kindred high-born spirits. The cries of S. J. Mills ascended to heaven for this cause, and his heart beat

high in aspirations for its success just before he retired from this world to his rest in glory. Colonization *originated* in the counsels, the prayers, the tears, the hopes, and holy desires of a group of patriotic, humane, philanthropic *Christian* minds, that would add dignity to any nation that could claim them as her citizens and her sons. In its very commencement this work seems to have been of God, and it is not to be overthrown by the capricious jostlings of every wind of doctrine or wayward burst of popular feeling. Faith and prayer, confidence and hope in God, have grafted it from the first "into the good olive tree"—have rooted and grounded it in those immutable and eternal principles of truth and right, which will secure its vitality and growth when exotics by its side shall have withered and passed away.

The friends of this cause find a ground of confidence in its stability and success, from *the great principles of our nature to which it appeals.*

Had the cause of African colonization addressed the unworthy motives, the prejudices, and base passions of our nature, as it has been slanderously affirmed to have done, the lapse of a quarter of a century would not have been necessary to have bereft it of all the interest and sympathies of a Christian community, and consigned it to an ignominious oblivion. Indeed this was the destiny confidently predicted of it ten years ago. But this cause has shown a *tenacity* of life invincible by all the destructive elements let loose upon it in the infancy and feebleness of its existence. And it has maintained a successful struggle against the most fearful odds, simply because this scheme from the first has appealed to the calmer, loftier, and more enduring principles of our nature, and has anchored its convictions in *reason* and *conscience*, instead of enlisting fancy and fanatical excitability. It appeals to our *natural sense of justice.* The colored man, whom it aims to benefit, has been grievously wronged. His fathers have been torn from a country fitted by Providence to be the congenial home of the African, and there is not one of that race in this country now, but is suffering innumerable evils as the consequence of the bondage to which his ancestry have been subjected. Our fathers participated in the crime of enslaving them, enjoyed the fruits of their cheerless industry, and died without doing justice to them. We, their sons, have succeeded to their inheritance and their responsibilities. We too, even in the North, enjoy at this moment the results of the toil and tears, the exile and bondage, of the colored man. We owe a debt of *justice* to him. He has obtained a judgment against us in heaven's high chancery. We must cancel this by kind returns to him in *this* world, or take the penal consequences of our delinquency in the future.

This scheme of African Colonization proposes to make some reparation for his wrongs. It aims to restore him to his father-land, where his freedom will be something more to him than a mere *tantalizing name* for his *practical* disfranchisement of the rights—social, civil, and political—that belong to him by nature as a man. It aims to elevate him, and to do all at present possible to reinstate him in the dignity and secure to him the privileges of a freeman! Hence this cause appeals to our *instinctive sense of justice*, and brings the strong convictions of *right* to sustain its claims.

It appeals to our HUMANITY. Without strangely perverting the constitution which God has given us, we cannot avoid feeling a deep, and sometimes even a tragic, interest in the sorrows and sufferings of our fellow men. It is on the supposition that the human mind naturally possesses the susceptibility of pity and kindred tender emotions, that we can account for the existence of the drama, and the influence which the representation of *fictitious* distress exerts on the populace. And perhaps it is the misfortune of the Colonization cause in these days of *morbid* sensibility that it makes its appeal to our

humanity from scenes of *real* distress only. Did it create *imaginary* woes, and dress them out in the tragic habiliments of romance, and invest them with some degree of that concealment and mystery which Burke says is an element of the sublime, it would doubtless excite a much stronger temporary emotion. But from real, humble, homely, every-day suffering, our cause makes its appeal to that calm and sober humanity which is a lasting and reliable principle of our nature. We go into the veritable history of aggrieved, injured, wronged, bleeding Africa. We see her, like the Daughter of Zion, sitting in sackcloth and ashes, weeping unavailing and inconsolable tears over her despoiled and hapless children. The heartless rapacity of the white man has torn them from her palpitating bosom, and afflicted on them for centuries the aggregated ills of exile and bondage. There is no humiliation and servile submission—no hardships of unrequited, compulsory toil—no insult and indignity to unprotected weakness—no privation, wrong, and degradation of involuntary vassalage, to which the ill-starred sons and daughters of Africa have not been subjected. Their cruel destiny is one of the profoundest mysteries in the administration of God's righteous providence over our world! The condition of those who are nominally free in this country is one over which common humanity might weep. They are overshadowed by the superior intelligence of the white man, jostled out of mercantile and mechanical enterprise, and even out of the humblest department of labor, by the competition of the privileged whites. *Practically* deprived of social, civil, and political equality, and their feet made fast in the stocks of an arbitrary and iron caste, they are confined to a position in society here, which excludes those hopes and aspirations that create the very sunshine and *vital* warmth of man's terrestial existence! From out this region and shadow of social death, these oppressed sons and daughters of Ethiopia stretch forth their hands to us, and with the lines of a sorrow and anguish which centuries of wrong and outrage have at length stereotyped upon their countenances, they look imploringly to us for help. And no strength of prejudice can render their appeal wholly powerless. There is a native humanity, in many cases sanctified by religion, which will respond to that appeal, and gird itself to the performance of its kind offices to the colored man *through the medium of Colonization*, till some better scheme for the accomplishment of its benificent work shall have been devised. But this cause appeals not less to our *benevolence* than to our justice and humanity. The law of love is the law of our social and rational nature. We are so constituted as to be capable of caring for and desiring the happiness of our fellowmen. And while Christianity survives, this benevolence, which is one of its primary elements, must remain. And if it be the characteristic of this benevolence, to be *impartial* in its desires, and to yearn and long for the happiness of *all* mankind, can it ever overlook the condition of the colored man in this country, or the millions of his brethren in Africa? That benevolence which has planned for the mitigation of suffering and the promotion of human comfort in the institution of hospitals, retreats, asylums, and all the various provisions for the destitute and the wretched—that benevolence which has grasped the wide world as its field, and imprinted on the shores of every sea and on the sands of every desert the tracks of its missionaries to the heathen, by what *fatality* should it be blind and insensible to the condition of the colored man? He *is* a *man*, susceptible of intellectual, social, and religious happiness—with all the capacities of our common nature as keenly alive to personal suffering or enjoyment as we are. He is capable of improvement, is governed by the same laws of being, and can feel all the impulses and aspirations common to the human mind. The fact that he is now suffering a degradation and misery, the sad inheritance of ancestral

slavery, ought only to bring him into a more intimate sympathy with that benevolence which yearns over the wretched and seeks their happiness. Now, as the scheme of Colonization contemplates his benefit, promises to place him in circumstances where he will not be trammelled in his natural pursuit of happiness—where a thousand genial influences will visit him, denied to his condition amongst us;—and as this scheme furnishes the best means yet practically tested to promote the colored man's highest good, the steady, sober principle of *Christian* benevolence will avail itself of *Colonization*, and, for the present, do what it can through this medium to further the great interest of this injured portion of the human family. Prejudice and misrepresentation, or theories full of fallacious hopes, may cause this great principle of benevolence to pause in momentary perplexity on its way. But that it will ever sit down idly, and permit the present generation of colored people here and in Africa to pass from earth unblest by its efforts to fulfil to them the great law of love, is morally impossible. Its inherent energies will not permit it to slumber over their mournful condition and destiny, dreaming of a *social* millenium at hand when, as by magic, the colored race will be disenthralled and elevated to the dignity, the rights, privileges, and enjoyments of freemen. No! activity, *irrepressible activity*, is an essential element of benevolence. And after its temporary distraction, diversions, and disappointments in other schemes for benefiting the colored man, it will return to Colonization, as the best and only practicable plan yet devised to mollify, at least with ointment, the wounds of suffering Africa; and will urge on its celestial work of charity through this medium. Unremitting *exertion* supplies the very joys of benevolence throughout the Universe!

> "An angel's wing would tire, if long at rest—
> And God himself *inactive* were not blest."

These are rational grounds of confidence in the ultimate success and triumph of the cause of African Colonization. Nor is this mere theory—facts in the history of this cause for the past year, amply confirm these views. The providence of God, for the last year and a half, has wrought most signally in answering the oft-repeated and specious objections to this cause. How often has it been confidently affirmed, that colonization "*rivets the fetters of the slave!*" And yet the numbers that have been emancipated through the operations and influence of this scheme, the last few years, are greatly increased, and the spirit of a *rational* and *safe* emancipation is spreading with an almost incredible rapidity and power. It is a new and affecting *fact* in the history of colonization, that at this hour there is a willingness on the part of masters to liberate more slaves than can be received and provided for by all the resources of the American Colonization Society, and its Auxiliaries. There are more than one hundred now in the single State of Virginia, trained and fitted for their freedom, whose redemption is delayed simply by the want of adequate means to convey them to their home of freedom, and provide for their temporary wants there. It has been said that colonization could not in any reasonable time remove the colored people of this country, had it at command all the shipping and all the governmental resources of the nation. And yet the actual statistics of the slave-trade for the last few years show that half a million are enslaved by it every year; and that, with all the capital necessary, and all the disadvantages under which this inhuman and piratical traffic is carried on, being hunted on every sea by the armed vessels of Great Britain and America, still it can, in the short space of five years, make precisely as many slaves as are now held by all the slave-holding States of this Union. What a reproach, that the Christian benevolence and liberality of this nation, untrammelled as it is, and with all

its facilities, cannot prove as efficient and successful as the brutal cupidity of slave-trading, plied as it is under the indignant scowl of Christendom, branded as piracy, and hunted down by the armed squadrons of powerful nations!

It has recently been said, too, with an air of contempt, that Colonization is "an obsolete idea," an "exploded humbug!" As an answer to this, the providence of God has recently given this cause a hearing in the Congress of this nation, by the admirable report of Hon. J. P. Kennedy, from the Committee of Commerce, in which that gentleman, of neither obsolete ideas nor gullibility to be humbugged, speaks in the following terms respecting the enterprise.

[For want of room we are compelled to omit some passages in this part of the Report. They are made up mainly of *extracts* from the Report of Mr. Kennedy and the correspondence between our Government and England on the subject of Liberia, with which our readers are already familiar.]

That great and vital point on which the solicitude and fears of the friends of colonization have so long centred, is at length gained by the virtual commitment of two of the most powerful nations in Christendom, for the protection of the colonies of Liberia. The recent doings of the American squadron on the African coast, and the numerous treaties entered into with the native tribes within the last few months, confirm our confidence in the complete and lasting security of the colonies.

God, in the movements of his providence, has interposed lately to vindicate this cause from the charge of being unfriendly to Christian Missions. For, while one mission has been removed from Cape Palmas from political causes, two have been planted there in its stead; and Christian instruction and healthful evangelic influence are more prevalent in the colony now than at any time since its foundation. The great evangelic aspect of this enterprise, which has always been the rallying point for the prayers, hopes, and aspiration of Christians respecting Africa, has grown brighter and fuller of promise by all the recent events in the moral history of the colonies. There are 1474 members of Christian churches there—a greater number in proportion to the entire population than could be found in many parts of our own privileged country.

In reference to the observance of the Sabbath there, a witness whose testimony will not be disputed, nor suspected of partiality by any who know him, writes from Monrovia, under date of 17th January, 1844, as follows:—"And on the holy Sabbath, one cannot but observe with pleasure the manner in which that day is kept. Never in my life, in any community, have I witnessed more solemnity, more reverence, and apparently more genuine religious feeling on the Sabbath day, than I have observed in Monrovia." What an influence a community with its Sabbaths, its sanctuaries, its church members, and its intelligent Christian spirit like this, must ultimately exert on the spiritual and eternal interest and destinies of Africa! Yet the enterprise which has located such a community, and planted its institutions there, is the one which professors of religion in this country have found it to their account to traduce, or destroy confidence in it, and to endeavour to overwhelm it by an odium never attempted to be cast on the most misguided and unsuccessful efforts of modern philanthropy!! But we render devout thanks to God, whose providence has recently so signally interposed to put this cause beyond the reach of their ill-judged opposition!

Vigorous efforts have been made lately to establish primary schools throughout the colony, and the paragraph of Governor Roberts' message to the Colonial Legislature, on this subject, would be creditable to the head and the heart of the Executive of any State in the Union. Five hundred

and sixty-two children of the colony are now receiving elementary instruction, and the number of native children sent to be taught in the arts of civilization, and in the principles of Christianity is constantly increasing. The High School at Factory Island is still in operation, and vigorous efforts are being made to place it on a permanent foundation. Commerce and agriculture are steadily advancing; and from the recent treaties with the natives, and the recent purchase of an important line of coast, embracing some good harbours, the commercial prospects of the colony are becoming highly encouraging. That these are not mere vague assertions, the late despatches from Gov. Roberts, and the unsolicited testimony of the officers of the American squadron, on the coast of Africa, abundantly prove. To some of this testimony we must now refer for the confirmation of these statements. Capt. Mayo, of the U. S. frigate Macedonian, says: "The people of our colony at Liberia, have turned their attention to agriculture, and have succeeded beyond any thing to be reasonably expected. I am frank to say, as a Southerner and a slave-holder, I have been opposed to the Colonization Society; but I am now equally frank in saying that I advocate it, and do recommend it to all slave-holders and others as the only way of getting the blacks removed from us. Be pleased to put my name on the list of subscribers to the Colonization Society as one of its warmest advocates." An officer of the U. S. ship Saratoga adds his testimony, in a letter to a friend, in the following language: "And now, by your leave, I will say something of the colony, as it appears to me, who have no particular interest in the matter. I have been often into the houses of the poor as well as the richer inhabitants—have talked with the new emigrant and the old colonists," and he then adds as the result of his own personal observation: "Industry, economy, patience, and temperance, are indispensable here as elsewhere. Without them little can be done, but with them I do solemnly believe that the coloured man is far, very far, better situated in Africa than in any part of America. I am much mistaken if one in twenty of the colonists, who have been here two years, could be induced in any way to relinquish Africa, and return to spend their lives in America." The following is his testimony respecting Gov. Roberts, the present *coloured* Governor of Liberia. He is the first fruits of colonial education and training. He left here when a lad, and has risen under the generous influences of the scheme of Colonization, and the institutions of Liberia, to an eminence which renders the following but a just tribute to his worth: "In Gov. R. the colony have a man whose place cannot be supplied. I have seen him at his own table, on board ship for weeks as a guest, presiding in court as judge, in council with the natives, and on the battle field. But I never saw him lose his self-possession for a moment. He was always dignified, gentlemanly, sensible, and firm. He is universally respected in the squadron." Dr. Lugenbeel, a gentleman of high moral worth and great discrimination, writing from Liberia since the commencement of the present year, says: "The colony is certainly in a prosperous condition at present. Since the memorable Gay-toombie war, four years ago, during the administration of the brave and noble, the beloved and lamented Buchanan, peace has reigned throughout our borders, and commerce and agriculture have been steadily progressing." "The citizens of Liberia can and do live far more comfortably than the free coloured people do in the United States." "In visiting this place, (Monrovia,) a stranger is at once struck with the remarkably neat appearance of every thing around him, and the air of cheerfulness which seems to be depicted on every countenance. A citizen of the United States, in whatever section of the Union he may reside, in visiting Liberia, will very soon find his former prejudices (if he had any) giving way. This I have seen fully exemplified

in the repeated visits of the officers of the American squadron stationed here, several of whom are slave-holders from the Southern States."

Now, in view of all the facts respecting the present condition of the colonies of Liberia—facts substantiated by separate, impartial, and unsolicited testimony, sufficient to confound and overwhelm, if it cannot convince, prejudiced skepticism itself,—may we not herald it to *the world*, that the great experiment of African colonization *is triumphantly successful?* The grand problem, how to bless the neediest and most miserable quarter of the globe *is solved*, and the dawn of Africa's social, political, and religious redemption has broken at last upon the promontories of her own sea-girt shore. And after the struggles and conflicts, the troubles and disasters, the persecutions and unrelenting hostility, which this cause has had to encounter, and over which it has at length triumphed, would it not be an unparalelled and an unpardonable oversight in the philanthropy and Christian benevolence of this country, to withdraw any portion of their zeal and their patronage now, at the very moment when the buoyant hopes and brightening prospects of present success are impelling it onward to its ulterior and glorious achievements for Africa? We call upon all the friends of the coloured race to rally anew to effort, to gird themselves afresh to the work, and never to relax a nerve or a muscle till the light of civilization and Christianity shall not only gild the shores, but glitter on the forests of the interior of Africa, and the song of freedom, and the shouts of salvation and praise be echoed from every mountain top, and reverberate through every valley of that vast darkened continent!

(From the African Repository.)

We have been permitted to publish the following extracts from a letter received by our fellow citizen, Dr. Alexander Mc Williams, from James Moore, a colonist who went from this city several years ago.

It exhibits a state of health, of prosperity and usefulness which is very encouraging. The specimen of coffee spoken of is well worth seeing and tasting. It is of a very superior quality. And we can see no reason why large quantities of it should not be grown in the colony and brought to this country, where it will command the very highest price. And we believe that such will soon be the fact.

The number of coffee trees already growing in the colony gives promise of future abundance.

Bassa Cove, *April* 4, 1844.

Dr. Alexander McWilliams,

Dear Sir: * * * Notwithstanding the difficulties to which I have been subject, I have endeavored to use every exertion for my country's benefit, and in the midst of other avocations I have strove to keep my eye steadily fixed on agriculture as the only sure and infallible source of prosperity, and though I have not effected as much at it as I desired, owing to circumstances, yet I am getting pretty well fixed, and hope to continue the faithful prosecution of this business so long as I am able to stir.

As a token of my great esteem and true gratitude, I have sent you (in the care of Gov. J. J. Roberts, who goes to America with Capt. Lawlin, in the brig *Atlanta* to N. Y.) a small sack of coffee, which is from my plantation, in order that you may judge and send me your opinion of its quality; with which if you are well pleased, and if you feel disposed, I will make an arrangement with you to forward you some hundreds of pounds annually. I have now in a thrifty state about eight thousand trees, and intend increasing their number annually. I am willing to take in exchange beef, pork, bacon,

mackerel, flour, butter, &c., or cotton goods, such as furniture checks, &c.; and in case a consignment is made me in any of these articles at reasonable rates and not exceeding $1,000, I will make returns in coffee, camwood, or palm oil: but a part at least shall be made in coffee, of the same quality I now send you from my plantation.

I suppose you would next like to hear something about my family. We are all alive as yet, and the children are pretty well grown and doing well. James is employed at Cape Palmas by the Episcopal Board as a teacher, and is doing very well. Nancy was married about three years ago to Mr. Benson, a merchant in Bassa Cove. She has one male child and is doing very well. Thomas is engaged in mercantile business with Mr. Benson at Bassa Cove. He has improved much. Catharine is still with us, and is a pretty good English scholar.

I hope you will be favored with an interview with Gov. Roberts, who can explain much to you in relation to us.

I remain, sir, yours with much respect,

JAMES MOORE.

SUPPRESSION OF THE SLAVE TRADE.

In the British House of Lords on the 25th ult. Lord Aberdeen, in a speech on this subject, said.—

"Active co-operation and perfect understanding existed between the Government cruisers on the coast of Africa and the squadron of the United States. The officers employed by the Government of the United States, he said, had co-operated most cordially and actively with her Majesty's officers; and he had no doubt that the greatest possible advantage would be derived from this understanding. This was the more important, because the slight differences of opinion which existed on the construction of certain claims made respectively by the two Governments required nothing but a conciliatory spirit and friendly disposition on the part of persons engaged to render them perfectly innocuous. Had a different spirit prevailed, inconveniences might certainly have arisen from the different views taken by the different parties. He also had reason to know that the French Government had recently shown a disposition to take a more active part than hitherto in the suppression of this slave traffic by cruisers. Therefore, with the co-operation of the United States and of the French cruisers, there was now a better prospect, he thought, that our exertions would be attended with success."

He made the following statement of the success which has attended the efforts of the Government to suppress this infamous traffic:

"According to the first accurate accounts on the subject, it appeared that for many years the same number of slaves had been imported into the American colonies and continent down to a very recent period.—A number varying from 90,000 to 100,000 appeared to have been annually exported from Africa down to a very recent period; and the abolition of the slave trade by this country did not appear to have affected in any very material degree the number of slaves torn from Africa. The only period in which there appeared to have been a considerable diminution of the number was as recent as from 1830 to 1835. During those five years the average amount of slaves exported from Africa appeared to have been 58,000. The first notice he had of the number of slaves exported from Africa related to the year 1786; and from that period until the year 1830 the number annually exported varied from 90,000 to 100,000. From 1830 to 1835 the average annual number exported was, as he had just stated, reduced to 58,000; but he re-

gretted to say that during the five succeeding years, namely, from 1835 to 1840, the average number had again risen to 99,342. Consequently, in this latter period the number of slaves exported from Africa had risen to its extreme height.—The average annual number of slaves exported from Africa during the last three years—from 1840 to 1844—was only 28,000, being the least number by far that had ever been exported in the course of a year. The year when the least importation of slaves into Brazil, Cuba, &c. took place was 1842, the improtation then only amounting to 17,000. He was sorry to say that during the last year (1843) the number had risen to 38,000; making, as before stated, on the average of three years the annual number of 28,000. The increase during the last year was to be attributed to two causes: one cause was the necessity which arose for removing a considerable number of the vessels belonging to the squadron employed on the coast of Brazil from watching that coast in order to attend to British interests, which were materially affected and endangered by the senseless war carried on between Buenos Ayres and Montevideo, in the river Plate."

ANOTHER EXPEDITION SAILED FOR LIBERIA.

The splendid ship Virginia, chartered for the purpose, sailed from Norfolk, Virginia, on the 14th ult., with FIFTY-EIGHT emigrants on board, destined to their home in the colony. They are a first rate company of people, well supplied with every thing necessary to render industry and economy sources of comfort and plenty. The bare outfit of one company of twenty-two of them cost upwards of eighteen hundred dollars. They were liberated by the will of the late Hardinia M. Burnley, of Hanover county, Virginia, and well provided for—and have been under the management of John H. Steger, Esq., who has acted a most liberal part toward them. He also liberated one of his own best servants that she might accompany her husband who was one of the above number.

Four others were from Richmond, Virginia. They were liberated by Mrs. Sarah Brooke, to whom they were left by her sister, Mrs. Catharine Ellis, deceased, with the request that she would send them to Africa. She also made a bequest to the Female Colonization Society, which, however, was void, the said Society not being incorporated. These people have been under the care of John B. Young, Esq., of Richmond, who deserves much praise for the interest which he has shown in their welfare.

One was from Fredericksburg, a young man of fine appearance and good character, liberated by Mrs. Mary B. Blackford. It is no more than justice to Mrs. B., a firm and long-tried friend of colonization, to say that she has had Abram under a course of preparation for years, and has devoted much care and attention to his education. We doubt not he will make a valuable citizen, and be a lasting credit to her generosity, and a blessing to his race.

Seven of them were from Washington county, D. C., liberated by our fellow-citizen, William G. Sanders, Esq., and provided with tools, clothing, and furniture, requisite to their comfort in commencing life in a new country.

Eighteen of them were from St. Charles, Missouri, having been liberated by the will of the late Thomas Lindsay, and provided with a very expensive outfit under the direction of G. C. Sibley, Esq. As an evidence of their good character and industrious habits, it is worthy of remark that they have been waiting at Norfolk since the first of May, during which time they have supported themselves by their labour, and have gained the respect of the good citizens of that borough.

Three of them were from Nansemond county, Virginia, liberated for the

purpose by the will of the late Mr. Kelly, having for some time been under the direction of Hugh H. Kelly, Esq., of Suffolk, and hired out for their own benefit. They are able-bodied young men, and took some money with them.

One was from Augusta county, Virginia. He has purchased himself, and has been very anxious to purchase his wife; but from some cause he could not secure her. He leaves her behind, intending, if life and health are spared, to return for her as soon as he can command the necessary means.

One was a free man from Smithfield, N. C., who has been anxious to see the colony for himself. He paid his own passage out; and if he is pleased with the place and his prospects there, will return or send over for his family.

It has been said that where slaves are liberated to be sent to the colony, their masters are governed by selfish purposes: that none are set free unless they are old and worthless, or young and vicious, and then, only to get clear of the trouble and expense of keeping them. If there is any body silly enough to believe this, we most ardently wish that such person could have been with us in Norfolk and seen this company of emigrants! It would most undoubtedly have brought them to their senses, and have impressed them with a sense of the benevolent and philanthropic feelings of those southerners who are seeking the removal to Africa of the coloured race!

EMANCIPATION OF SLAVES, AND COLONIZATION.

From Rev. Mr. Andrews's Memoir of Mrs. Page.

The last chapter brought the biography of Mrs. Page to the year 1817. From this period, for nine years she was engaged in a series of happy and successful labours for African colonization, during which time she had also effected no inconsiderable changes for the better among the many slaves under her own eye. Meanwhile, the divine life in her soul had been in a state of constant and rapid progression, so that by her conversation and example all took knowledge of her that she lived for eternity.

But severer trials awaited her. In the year 1826, she sustained the loss of her husband, a gentleman who, though he had not entered fully into her views with regard to the preparation of slaves for colonization, had been a kind and indulgent husband, and had afforded her many opportunities for doing what she conceived to be her duty.

It is not necessary to dwell upon what she suffered under this bereavement, as it was not distinguished from other cases of a similar kind.

The following papers were written sometime after this event.

"Heavenly Father, thou art my protector, safeguard and trust, when the night closes in and all is darkness around us, a helpless female band. Once my dear husband was my trust, and I felt as if I could never live in the unprotected state which I and my children would be left in, if our visible protector were called from us.

"But I found a sudden and unexpected repose given to my spirit, a faith and trust which I was so sensible came from Heaven, that I was able to repose in peace without a doubt, on thy power as overruling all things. Thus have I, who never deserved the least favour, been favoured.

"Thy mercies to me are past the power of numbers, speech, or thought. The silence of midnight is present. My children repose in quiet in their beds. Thy watchful care surrounds us—all is peace—while thy goodness wakes my spirit to praise and glorify thy great name. My soul wait thou only upon God."

Speaking of her plans for conducting the estate after her husband's death, she says:—

"My purposes respecting these people, I hold to be so sacred, that I desire not, and even fear to counsel with my dearest and wisest friends, because they would all advise me to relieve myself from this bondage in which I outwardly live, and which, in their kindness for me, they have thought would ere now have ended my days. But by faith thou hast borne me through scenes of trial both of body and mind, the prospect of which I might well have shrunk from. Thus preserved I come to *THEE*, and look up through the blood of the Covenant for direction in all the affairs of this estate. And with regard to the frequent failures of some of these people in duty, let me not be put off by these things, from my settled purpose of doing them good. How to get them to perform their needful part, although they know it is for their own sakes that I wish it. Oh, enlighten their ignorance, subdue their opposing wills, and soften their hard hearts. Give wisdom to see the right course to pursue, with all such as are thus tempted."

"My God, I bless thy holy name for enabling me to go through many trying circumstances in my pilgrimage, in firmer faith than I have before been supported by. When trials arise, instead of looking at them and my own inability to do my duty under them, I am sweetly influenced to look to the hills from whence my help cometh. I could, indeed, always repeat those portions of the Psalms which apply in such cases, and sometimes realize them, but now I find them more substantially placed under me to keep my faith, which is God's gift, in strong exercise. Blessed be my God, as I approach nearer the end of my time, I see eternity to be very glorious. Oh, to be employed in exploring the wonders of universal creation, and the greater wonders of redemption. * * * *

"I still find my spirit within me, prone to *plan* more than to *pray*, although I know how unprofitable and how unsafe it is; and although I find such sweet confidence in praying and trusting to thee to plan for me, and to keep me waiting on thee continually, watching the leadings of thy providence."

So was the finger of God manifested in preparing her for a season of trial which was at hand, perhaps the greatest which she ever experienced.

It became necessary to pay a large debt which rested upon the estate, a considerable portion of which had been contracted in the maintenance of slaves. In such cases, the laws of the commonwealth enforce the sale of personal property, and by the same laws, slaves are of that denomination.

She looked every way for an alternative; but there was none. It was certain that the officers of the law would pursue the prescribed course, and the sale of some of them became inevitable. Her hands of love were effectually tied, but not her heart. The principal wish of the negroes in cases of sales at that time, was to avoid being sent to the South, and this she feared might be the lot of some of them.

The day of sale arrived. A number of slave traders were present to bid. In the noise and crowds of men at such places, the preferences or benevolent views of a female are not likely to be much regarded. From a scene which she could neither prevent or control, she retired to her private chamber, where she bore in agony to the throne of grace, the unheeded petitions of those whom she loved, and whom she expected to meet at the bar of God. And if it be lawful to apply words written of Christ, to one to whom it was given to suffer for his sake—with strong crying and tears to him who was able to save, she was heard in that she feared.

Of more than a hundred sold, not one fell into the hands of the slave dealers, or was far removed from his former home. The world will call

this accident or chance—she ever held it as a special providence, and often spoke of it until the day of her death, as among her greatest mercies.

A large number still remained, either her own or belonging to those under her influence. To them she gave herself in a manner which she was never able to do to the whole number. They were all assembled every morning a little after the dawn of day, for the reading of the Bible and prayer. For this service she employed the ministers who frequently visited at her house, or other pious gentlemen; but in the absence of such, did not hesitate to expound the scriptures and offer prayer. The exercises conducted by herself were probably as well calculated to benefit the slaves as any which they ever enjoyed. Her manner was to read over a number of times, before prayer, a solemn and instructive passage of scripture, and add some brief remarks in the way of illustration and application. Her remarks upon scripture were very original and striking.

She now began to make every arrangement to hasten the period of their emancipation. But many difficulties remained, owing to the still embarrassed condition of the estate and the perverse temper of some of the slaves, who were unwilling to exert themselves even for their own good. This will explain the following extracts from her writtings, in which her temper and spirit are strikingly displayed.

"When will it be safe to trust me with the power of using the mammon of unrighteousness in doing services of love to the bodies and souls of thy creatures? When shall I be so far delivered from self-righteousness as to be a fit instrument to perform those services which for so many years it has been my grief that I had no power to perform.

"Ah thou hast seen that I should have gone to work in my own strength, and long ere this have given over through faintness and the discouragements which arise from the perverseness and ungrateful behaviour of those whom I desired to serve.

"But thou didst foreknow these things and thy preventing grace has controlled me, and in spite of my restlessness to be doing, has held me in, till, being much curbed and broken, thou art at length in some small degree, (doubtless as far as I can be trusted with safety to myself,) showing me some labours of love to engage in. It is a subject for wonder and astonishment that one so self-willed, so unwatchful and weak in faith, should be employed by thee at all."

"Look upon those of my fellow-creatures in servitude in my family, who this day have given way to the temptation of their situation in murmuring and rebellious language toward me. Thou canst enlighten them and show them the error of their way. Thou canst convince them of sin, and subdue their spirits to bear with patience the trial of being under the guidance of one, who only from necessity as they well know, is enduring, and that for their sakes, the task of urging them to such duties, as will lead to their temporal and eternal freedom.

"Often hast thou given me to see, and gratefully to acknowledge a change of feeling and demeanour in those for whom I have especially applied to thee that their minds might be enlightened and their hearts softened. Let me never have to apply to human authority to restrain them, but pray, and hope, and watch, and wait for answers to prayer: and should I be permitted to see the happy change, deliver me from the temptation which may assail me that my wisdom or goodness has effected this. In every mercy make me feel that I am nothing, and that Christ is all."

"If it be not thy blessed will to grant me the privilege of seeing this work accomplished in my hands, make me willing even for this, and never let me faint nor tire in labouring for it, even though all things should seem

against it. Still let me give that faithful and true attention to these souls of thine, that I would do were the whole success unfolded to my view, and sure. For, oh Lord, hast thou not given me from the first, yea, before communication from heart to heart had fanned this holy work into visible flame, to bear this burden, and stir up my soul to redress the injuries of this depressed people. If in tender mercy, to humble me for my many transgressions, I am not permitted to do what I desire, O Lord, fulfil thy gracious promises in thine own way: what am I that I should despond?

"As David prepared materials for Solomon his son to build a house to thy name, and as he said, 'behold in my trouble I have prepared for the house of the Lord,' so let thine handmaid, O Lord, prepare this family to become a house to thy name in the land of their forefathers, and do thou put into the souls of my children thy fear, that they may build them up as a sanctuary to thy glory, that they may go and possess the good land, and leave it for an inheritance to their children after them throughout all generations. Teach my children to do this great work with a perfect heart and with a willing mind. Let them not forsake thee, lest thou cast them off for ever. Enable me to say to them when I am about to depart—as David said to Solomon his son—'Be strong and of good courage and do it. Fear not, nor be dismayed, for the Lord God even my God will be with you—He will not fail you nor forsake you—Blessed be thou O Lord God for ever and ever.'—And, O Lord, keep this in the imagination of the thoughts of the heart of this people, and prepare their heart unto thee, and give unto my children a perfect heart to do all this thing, for the which I have made provision."

The following was prepared in extreme bodily weakness, with the intention, as it appeared, of having it read to such, as at the time, she did not expect to live to see emancipated.

As yet, God has only given the Bible to a portion of the world, but it is fast spreading among all nations, and kindreds, and tongues, and the glorious day will soon arrive, when the whole human race shall know the Lord Jesus Christ as their only Redeemer—when his name will be sung from the hills and valleys, and every sound from every voice tell of the goodness of the Lord.

"The Bible which foretells this, commands all 'to do unto others as they as they would that others should do unto them.' This has made me see that slavery is not a state wherein we can obey the law of love, and blessed be God, many others see it as well as myself.

"Your settlement in the land from which your fathers were brought, has been a plan cherished almost as my life, that you might not remain in a land where Providence as yet, has opened no way for you to enjoy equal rights, were you nominally free, where freedom is only a name. If you knew all that I have endured to preserve justice and comfort among you in all things that lay in my power, you would have wept for me; but the gracious Lord supported me, and enabled me to go in my labours for you thus far; and now I go the way of all flesh—but the cares I have had for you, I wish to leave impressed upon your souls and the souls of my children, that they may be co-workers with God in colonizing you in that land where great blessings await you and your posterity."

TERMS.

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